

לכו-נא תוכיח יאמר ייחזק

*"Come now and let us reason
together with the Lord."*

(Isa. 45:18)

THE JEW STILL FIRST on God's Prophetic Program?

VITAL
QUESTIONS
ANSWERED

JEWISH EVANGELIZATION
SERIES, No. 3

by

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לכו-נא ונזכח יאמר יהוה

"Come now and let us reason together,
saith the Lord." Isa. 1:18.

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Is the

JEW STILL FIRST *on*
God's Prophetic Program

IN my travels throughout the country I occasionally hear certain objections against giving the gospel to Israel at the present time and questions concerning the use of the literary method in accomplishing this task. Some of God's choicest saints, in my judgment, misunderstand the situation; hence for their benefit and also for the advancement of the Lord's cause in the closing days of this dispensation I am attempting to write this third book of my Jewish Evangelization Series.

I OBJECTIONS TO JEWISH EVANGELIZATION

Satan, knowing that his time is short and realizing also that Israel is the chosen vessel through whom God's salvation is destined to flow out to the entire world, is endeavoring to do his utmost against giving the gospel to world-Jewry *now*. In order to thwart the Jewish missionary enterprise he is foisting upon the minds and hearts of some of God's people certain unscriptural and illogical objections. The principal ones I shall notice briefly.

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A. THE PRESENT DISPENSATION NOT THE TIME TO EVANGELIZE JEWRY

One of the chief objections raised is that the present era is not the time to give the gospel to Israel. The reason usually assigned for this position is that the Jews have already had their chance. I freely admit that the Hebrews in the first century did have their opportunity; that fact, however, does not help the Jews of the present day. I ate my food yesterday but it does not suffice for today; neither will my eating satisfy the hunger of my children. All people are lost, apart from salvation through Christ; therefore every individual should have an opportunity of accepting the Lord.

But, one continues, God has set Israel aside and is now taking out of the Gentiles a people for His name: "Symeon hath rehearsed how first God visited the Gentiles, to take out of them a people for His name" (Acts 15:14). Yes, God is now calling out from the Gentiles a people for His name. To get the force of this position we must examine all passages bearing upon the subject.

In Romans 1-8 Paul discussed at length God's redemptive scheme through the Lord Jesus Christ. In 1:1-3:20 he showed that the entire world is lying in sin; hence, it is in need of salvation. In the section, 3:21-5:11, he set forth graphically salvation through faith in the Lord Jesus Christ. In 5:12-8:39, however, he presented the glorious doctrine of sanctification by the Spirit and the life in Christ.

To the superficial thinker it might appear that the scheme of redemption thus outlined by Paul rendered null and void the covenant and promises made by the Lord to Israel; hence in Romans 9-11 the Apostle anticipated this objection by showing her status in the past, the present, and the future. In 9:1-29 he set forth graphically God's electing grace in passing by the Gentile nations and in accepting Abraham and his descendants as a channel for world-blessing. In the case of Abraham's immediate family, the Lord in His sovereignty passed by Ishmael and selected Isaac as the chosen seed. In the case of Esau and Jacob, divine sovereignty chose Jacob in the succession of the theocratic line. Thus God's electing, sovereign grace passed by certain ones

and chose others for the royal lineage. In other matters, even outside the realm of Israel, the Lord exercised His sovereignty by debasing certain nations and by raising others to positions of power and glory. With this program of electing grace during the centuries of the past, Israel was in perfect accord and found no objection—while the divine favor was resting upon her.

In 9:30-10:21 the Apostle showed Israel's present status. Notwithstanding her zeal and earnestness for the ordinances of God, she has utterly failed in fitting into His developing plan. Bound by ritualism, formalism, and tradition, she has been unable to keep step with the unfolding of God's purpose of the ages; hence she has rejected the only source of life—the Lord Jesus Christ who is the end of the law. The failure is with Israel and not with God. The glad tidings of salvation have been preached to her but she has not heeded; hence she is temporarily set aside.

In the eleventh chapter the Apostle discussed her future. To him who hastily concludes that God has arbitrarily and permanently cast Israel aside, Paul showed the inconsistency of this position. At the present time, even as in the days of Elijah, God has His seven thousand in Israel who have not bowed the knee to Baal; hence now there is a remnant according to the election of grace. This fact is a pledge and a guarantee that the promises of God, as outlined to Abraham, Isaac, and Jacob, have not been abrogated but are at the present time being held in abeyance awaiting the time when Israel shall turn from her traditionalism and unbelief unto the Lord of glory and receive life anew.

The Lord takes a bad situation and brings good out of it. He is able to overrule Israel's present unbelief and disobedience and to make them contribute to world-blessing. Since He can bring good out of evil, how much greater will be the blessing when she, the chosen vessel, comes back into line with the divine plan and accepts His will! The results to the world that will flow from her accepting her Messiah are graphically set forth by the Apostle in the following words: "For if the casting away of them *is* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead?"

(Rom. 11:14). Thus Israel in fellowship with God will yet be the channel of world-blessing.

Though the Jews are for the time being disfranchised nationally, no one thinks that through an unchangeable and irrevocable decree every Jew has been cast off by his God. On the contrary, in 11:16-24 Paul showed that only those who disbelieve are rejected:

"And if the first fruit is holy, so is the lump: and if the root is holy, so are the branches. But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee. Thou wilt say then, Branches were broken off that I might be grafted in. Well; by their unbelief they were broken off, and thou standest by thy faith. Be not highminded, but fear: for if God spared not the natural branches, neither will he spare thee. Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again. For if thou wast cut out of that which is by nature a wild olive tree and was grafted contrary to nature into a good olive tree; how much more shall these, which are the natural *branches*, be grafted into their own olive tree?"

In verse 16 Paul spoke of the present election according to grace in terms of the first fruit of the Jewish ritual and argued therefrom that, since this believing remnant is holy and acceptable to God, so the whole nation will be if she will only believe. This same truth is set forth by the figure of the tame olive tree. If the root is holy, so are the branches. The branches here, in the Apostle's thinking, refer to the believing remnant at the present day. By these two illustrations, therefore, the Apostle showed that at the present time Israel is eligible for salvation. The sole condition of her election is "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21).

I wish the reader to note especially the Apostle's statement in verse 17 and the first clause of verse 18: "But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree; glory not over the branches." According to these words, which view the situation from a little different angle, only some

of the branches are broken off and others from a wild olive are grafted in *among* the tame ones. In this verse the Apostle introduced a figure from husbandry. The Hebrew patriarchs are the root and trunk of the tame olive, whereas the present-day Israelites constitute the branches. Only the unbelievers are broken off; but among the remaining branches those from the Gentiles, the wild olive who believe, are grafted into the tame tree by their faith. According to this figure, then, the Lord expects both



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Jew and Gentile to be members of His body, the church. The branches, whether tame or wild, are grafted into the parent stock by faith. At the beginning of this dispensation all of the branches were broken off when God concluded every one under sin and required that all who would enjoy His blessings accept the Lord Jesus Christ. Hence, even the natural branches since that time have to be grafted into their own stock by faith. In the same manner the wild branches, Gentiles, are grafted in *among the tame ones* by faith in the Lord Jesus Christ.

The point especially to be noted is this: *the wild olive branches are grafted in among the tame ones.* How can these tame ones be grafted back into the stock from which they have been broken except by the preaching of the gospel? According to the *New Testament*, there is no other way. In the light of these facts it becomes immediately apparent that Paul, speaking by inspiration, presupposed that the gospel would be given to the Jewish nation throughout the entire dispensation and that they (Jewish converts) would always stand alongside the Gentiles in the church. Since all of these statements are true to fact, the objection that the gospel is not to be given to Israel at the present time is seen to be fallacious.

Let us view this question from a little different angle. Our Lord gave the Great Commission to His apostles in the following words:

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28: 19, 20).

What does this passage teach? This commission includes all nations. The gospel is to be preached during the entire dispensation and those who accept the message are to be baptized and to be taught to observe all things that Jesus commanded the apostles. From these facts we conclude that the apostles and their successors—the believers in Christ—were to preach the gospel beginning at Jerusalem and to carry it to the uttermost parts of the earth. They were commanded to give it to all nations and to continue the same program throughout the age. Since the Jews are one of the nations, they are included in this Great Commission; therefore, for one to conclude that the Jew is not to receive the gospel now is to take an unscriptural position; hence the objection becomes invalid.

B. GIVING THE GOSPEL TO ISRAEL IS NOT MAN'S TASK BUT GOD'S OBLIGATION

We are told that Israel is to be supernaturally converted by the miraculous appearance of the Lord when He comes at the end of the Tribulation; therefore the church now is not to concern herself with

giving the gospel to Israel. That is God's work; therefore those of us who are endeavoring to evangelize the Jews are attempting to perform a super-human, divine task.

In reply I wish to call attention to one of the fundamental principles of God's dealings with men; throughout the *Old Testament* He has always acted according to the law of parsimony and has under all conditions used men and means to accomplish His purposes. For instance, in punishing His chosen people, He always used either natural phenomena or the Gentile nations. (See Leviticus 26.) He is also at the present time using men and means to accomplish His spiritual ends. For instance, Paul in II Corinthians 5:18, 19 declared that God has committed unto men the word of reconciliation.

"But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation."

The matter of salvation is a divine task but God uses men and means to bring about this stupendous miracle. In Romans 10 Paul showed the necessity of the missionary. When the eunuch wanted the truth God sent Philip; likewise when Cornelius was praying for light, He sent Peter. The church is the pillar and the ground of the truth. "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 2:14,15). Therefore it is obligatory on the church to give the gospel to the entire world—Israel included.

Paul declared that it is God's good pleasure to save people through the foolishness of preaching. "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe" (I Cor. 1:21). God has ordained no other way than that of preaching the gospel to save men. That both Jew and Gentile will be saved by the proclamation of the truth is clear from Acts 20:21. Paul declared that he was continually "testifying both to Jews and to Greeks

repentance towards God, and faith toward our Lord Jesus Christ." He sounded the same note in Acts 26:17-18, "Delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God . . ." Faith comes by hearing the word of God. Men see their lost condition. They realize their need of salvation, repent toward God, and put their faith in the Lord Jesus Christ for salvation. Such is God's plan for both Jew and Gentile; therefore it becomes necessary for the gospel to be preached to the Jews in order that they might learn of the Saviour and come to him. Yet He uses men, the messengers of the Cross, to bring the knowledge of salvation to all, both Jew and Gentile. From this angle the objection loses its force.

C. "TO THE JEW FIRST" TO BE INTERPRETED DISPENSATIONALLY

Certain brethren, not seeing clearly that the plan of God at the present is to make of both Jew and Gentile the one body, the church, "For he is our peace, who made both one, and brake down the middle wall of partition" (Eph. 2:14), insist that the expression "to the Jew first" is to be interpreted as a partial view of Acts 1:8: "But ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth." To them this passage means that the Lord Jesus wanted the gospel to be preached to the Jews first at Jerusalem, then in Judæa, next in Samaria, and finally it was to be sent forth to all nations. This program, according to Acts, was carried out by the apostles; hence (thus these good brethren reason), the gospel was given "to the Jew first" in the beginning of the dispensation. Therefore, according to our Lord's word, the disciples are not now to concern themselves about giving the gospel to Israel.

This position is contrary to the Scriptural statements to which we have already given attention. Before, however, we can arrive at a permanent con-

clusion with reference to this expression it becomes necessary for us to investigate Romans 1:14-17 and its context:

"I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation; to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith."

Paul, by inspiration, wrote *Romans* in the spring of 58 A.D. At that time he had never been in the Imperial City but had a longing to go there. At the time of his writing, the church had already been established in that city. Who first preached the gospel there, no one knows. Paul was very eager to have fruit in the city of Rome as elsewhere; hence, according to Romans 1:13, he often purposed to visit Rome but was hindered by Satan. In explaining to the brethren his desires to come to them (vss. 14,15) he declared: "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome." Note the fact that, in the year 58 A.D. *after the gospel had already been preached to the entire world* according to the plan of Acts 1:8 (see Rom. 10:16-18), Paul declared his indebtedness to both Greeks and to Barbarians; hence he showed his willingness to perform his duty by saying: "I am ready to preach the gospel to you also." The expression, "I am," in this passage has a forward look for he was not talking about a past obligation but a present responsibility; therefore he was looking toward the future. In verse 16 he asserted his position relative to his not being ashamed of the gospel and introduced his statement by the conjunction *for*. This fact shows why he was not ashamed to preach the gospel to them. Furthermore, the reason for his not being ashamed was the fact that it is the power of God unto salvation to every one that believeth—to the Jew first. Since he was discussing *the future after the gospel had been given to Israel nationally*, there is but one conclusion to which we can come—namely, that the phrase under consideration is an affirmation declaring that it is the will of God for

the gospel to be given first to the Jews of every generation and of every community and then to be proclaimed to the Gentiles of the vicinity. The Jews have the priority because they are the chosen people through whom God expects to give His truth to the world.

Our phrase, studied in the light of Paul's action (Acts 13-28), confirms this position. In Acts 13 we have the record of his sermon delivered in the Jewish synagogue at Antioch, Pisidia. The first meeting was a glorious success. On the next Sabbath the whole city was gathered together to hear the Word of God. The leaders of the Jews became jealous and stirred up agitation against Paul. Seeing the situation, the Apostle declared: "It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." Was this an official, representative turning from the Jew to the Gentile? This question can be answered by Paul's subsequent action. When he left Antioch he and Barnabas went eastward to Iconium, the next city of importance on the Roman road across Asia Minor. Upon arriving in that center "they entered together into the synagogue of the Jews, and so spake that a great multitude of both Jews and of Greeks believed" (Acts 14:1). In the light of his action we can see that Paul's turning from the Jews at Antioch was not an official, representative rejection of the Jewish race but that he was simply carrying out the instructions of his Lord not to cast pearls before swine. When the Apostle saw that the Jews in Antioch did not want the truth, he turned to the Gentiles of that community; hence, upon his arrival in the next city, he went to his Jewish brethren as he had done on former occasions and gave them an opportunity to hear the truth. As we read *Acts of the Apostles*, we see that he always acted upon this principle.

On his second great missionary tour he finally reached Corinth in Greece. According to his custom, he proclaimed the truth to his brethren, "testifying to the Jews that Jesus was the Christ. And when they opposed themselves and blasphemed, he shook out his raiment and said unto them, Your

blood *be* upon your own heads; I am clean: from henceforth I will go unto the Gentiles" (Acts 18:5, 6). On this occasion he proceeded as he had done at Antioch in Pisidia. Was this turning an official, representative act, signifying God's rejection of Israel? His program subsequent to this incident will prove the best answer to the question. In Acts 19 we meet him at Ephesus while on his third missionary tour. According to verses 8-10,

"He entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to* the things concerning the kingdom of God. But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks" (Acts 19:8-10).

Here again we see the Apostle withdrawing from the Jews at Ephesus and entering a school of heathen philosophy, teaching both Jews and Gentiles. His going to the Jews of Ephesus at first shows that his turning from them at Corinth, as we have just noticed, was not an official rejection of the nation but simply a turning from those of that city who did not want the truth. His leaving the synagogue at Ephesus after the Jews spurned the truth and his going to a place where both Jews and Gentiles could and did come show that it was his custom to spend his time with those only who desired the Word of God.

In Acts 28 we find the record of his first visit to Rome. Upon reaching the city he called for the leaders of the Jews to whom he expounded the way of salvation by faith in our Lord Jesus Christ.

"And when they had appointed him a day they came to him into his lodging in great number; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. And some believed the things which were spoken, and some disbelieved. And when they agreed not among themselves, they departed after that Paul had spoken one word, Well spake the Holy Spirit through Isaiah the prophet unto *our fathers*, saying,

Go thou unto this people, and say,
By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,

And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear" (Acts 28:23-28).

Here again we see his turning from the Jews to the Gentiles. How are we to interpret his action? Unless there is positive evidence to the contrary, his conduct on this occasion must be interpreted in the light of his custom under similar circumstances. We have already seen that, when the Jews on three former occasions spurned the gospel, he turned from them to the Gentiles of these respective communities; therefore we are logically bound to conclude that such is the significance of his action on this occasion in Rome. To force any other interpretation on this passage is to do violence to the sacred Scriptures. But, one insists, this circumstance is entirely different from the three preceding ones just noticed. To support this theory attention is called to the quotation taken from Isaiah 6. Does his use of this passage mitigate the situation or introduce attenuating circumstances which differentiate this occasion from the three other instances? In order to answer this question more accurately, the reader must examine the passage in the original context of Isaiah 6. Turning to this Scripture we see that Isaiah was granted a vision of the Lord when He shall sit upon the throne of His glory in the millennial age. In the brightness of the immaculate purity of the King, Isaiah saw his uncleanness and unworthiness. Thus he made his confession and pled for cleansing. One of the seraphim immediately took a live coal from the altar and touched his lips. This action was symbolic of the prophet's cleansing. Immediately the Lord called for volunteers; instantly the prophet offered his services. Then the Lord gave him his commission in the words quoted by the Apostle Paul to the Jews at Rome. At the same time He made known to the prophet the fact that his ministry would not be successful from the standpoint of numbers; on the contrary, the Lord disclosed to him that it was his duty continually to proclaim the Word. The preaching of the truth always hardens the hearts of those who do not desire it. The

Lord, knowing that the nation, as a rule in Isaiah's day did not want the truth, made known to the prophet beforehand that his ministry would be practically fruitless so far as visible results were concerned. Nevertheless the messenger was to give forth the oracle continually.

By Paul's quoting these words from Isaiah 6 he was simply saying to the Jews at Rome that they were of like mind and heart as those to whom the great prophet Isaiah ministered. He did his duty by giving them the truth of the gospel which hardened their hearts for judgment. There is a twofold purpose in the preaching of the gospel: "For we (apostles) are a sweet savor of Christ unto God, in them that are saved, and in them that perish: to the one a savor from death unto death; to the other a savor from life unto life" (II Cor. 2:15,16). That his turning from the Jews in Rome was no different from his leaving his kinsmen according to the flesh at Ephesus is manifest from Acts 28:30,31. "And he abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him." After the Jews refused to accept his testimony which he delivered while he was in his own lodging, he hired a dwelling and for the space of two years received all who went in unto him. The case, as we have already seen, is parallel to that recorded in Acts 19:8-10. When he could no longer reach the Jews in the synagogue, he went over to the heathen school of philosophy and gave the truth to both Jews and Gentiles—those who came to him. Such is the exact case as set forth in Acts 28. Paul used his own hired dwelling as the place for meeting. There he "received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him." To assume that those who went in to him were Gentiles only and that not a single Jew was included in the number is to read into God's Word something that is not there. As a matter of fact, there were Jews among those who went to him, for in verse 24 we are told that "some believed the things which were spoken, and some disbelieved."

This statement is made with reference to the Jews. Some sided with Paul whereas others opposed. When this situation arose Paul declared that he would no longer continue his present program, for he saw that it was a fruitless task; hence he hired a place and those Jews who believed and who wanted the truth together with the Gentiles came to him and to them he expounded the things concerning the Lord Jesus Christ and the kingdom of God. In view of all the facts we are driven to the inescapable conclusion that Paul's turning from the Jews at Rome was of the same character as his leaving them on former occasions. Thus his action in Rome was in perfect keeping with his habitual practice throughout his entire ministry. Therefore the expression, "to the Jew first," simply means that the gospel is to be given to the Jew first of every community in every generation.

We have already seen that the Great Commission, according to our Lord, lays upon the followers of Jesus the obligation of giving the gospel to all nations, including Jews, throughout the entire dispensation—to the consummation of the age. Any theory that contradicts the Great Commission is unscriptural. Therefore the church of Jesus Christ is under solemn obligation of proclaiming the gospel to the Jews at the present time.

D. ISRAEL IS NOW BLIND AND CANNOT SEE

Sometimes we are told that the Lord has placed judicial blindness upon Israel because of her rejection of the Messiah. Therefore the people are blind and cannot possibly see the truth. The position is buttressed by an incorrect interpretation of Romans 11:25. Here Paul speaks of a partial blindness that has come upon Israel at the present time. Further confirmation of this position is sought in the Apostle's statement in II Corinthians 3:15,16: "But unto this day, whenever Moses is read, a veil lieth upon their heart. But whensoever it shall turn to the Lord, the veil is taken away." In this passage he affirmed that a veil is resting over his brethren according to the flesh so long as they read Moses.

Do these verses refer to an unconditional blindness upon the nation? If so, then we who are attempting to evangelize the Jews are acting contrary to

the expressed will of God. Let us notice Romans 11:25: "For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in."

In this passage Paul affirmed that "a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in." Notice that the verse simply affirms a partial hardening for a limited time—until the times of the Gentiles be come in. Does God arbitrarily harden the hearts of people? In the exodus record we see that Pharaoh hardened his heart. Thus because of his stubborn attitude toward God, the Lord hardened this proud monarch's heart. Moses again, speaking of Pharaoh, said that his heart was hardened. Had Pharaoh been open to truth and had had a spirit submissive to the will of God, the Lord would not have hardened his heart. Since God is no respecter of persons, we may conclude that the same principle obtains in the case of Israel. Therefore we must be careful in affirming an unconditional and irrevocable hardening of the nation today. Let us bear in mind that this callousness is only partial. Since no man can tell what part of the nation is thus unimpressionable, it becomes necessary that we give the truth to all of them in order that those who are not confirmed in unbelief may have the same chance to see the light, which God has given to us.

In regard to the veil now upon the face of Israel, I wish to call attention to the Lord's statement that, so long as the nation reads Moses, the veil remains but whenever she turns to the Lord, the veil will be lifted. If Israel's attention can be taken from reading Moses and the prophets exclusively and she can be led to read concerning the Lord, according to this promise, the veil will be taken away. In view of this principle, then, we can see how this blindness may be removed—namely, by our diverting her attention from Moses to Him of whom Moses spoke. Therefore this passage shows the necessity of our interpreting to Israel the message which the Lord gave through Moses and of showing her Him of whom Moses spake. Of course, God will use the missionaries to the Jews in lifting the veil from their blinded eyes. This position is in harmony with the

Lord's statement to the Apostle Paul concerning His appearing to him to make him a minister and a witness of the things wherein he had seen Him and of those things wherein He would still appear to him: "delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes..." Paul affirmed that the Lord had appointed him as a witness in order to open blind eyes. God is calling us who are working in the field of Israel to open her eyes by giving her the truth. "The entrance of thy word giveth light." Hence the objection falls.

E. ISRAEL TO BE CONVERTED AS SAUL WAS

In I Timothy 1:15 Paul spoke of himself as being the chief of sinners. It would have been hypocritical for him to consider himself as the lowest sinner in the world, because what he did before his conversion was done with a clear conscience (Acts 23:1). Of his Christian life he could say, "It is no longer I that live but Christ liveth in me." Therefore in no sense could Paul say that he was the chief of sinners. A glance at the original Greek shows that the primary meaning of the word translated *chief* is *first*. The context of this verse indicates that he was thinking of his miraculous conversion and of the extraordinary manner in which Jesus appeared to him. Therefore the probability is that, in speaking of himself as the first of the sinners of Israel, he was thinking of the conversion of the nation in terms of his own. From this angle we can see that Paul's accepting the Lord as Saviour and Messiah was typical of that of the Hebrew race when it turns to the Lord. In I Corinthians 15 the Apostle spoke of the various appearances of the Lord to His disciples after His resurrection. He concluded his enumeration of these theophanies by saying that "last of all, as to the child untimely born, he appeared to me also." Thus in speaking of his conversion he compared it to the premature birth of a child, i.e., the Lord's appearing in this manner to him at that time was a premature event. This fact lends color to the position that Paul's miraculous conversion was typical of Israel's accepting the Lord at the end of the age when her Redeemer appears from glory.

Some brethren, seeing that Paul's turning to the

Lord typifies that of Israel, conclude that the nation will be converted by miraculous intervention alone at the second coming of Christ — apart from the preaching of the gospel. This deduction is rather hasty. What are the facts? We must remember that Paul was present at the execution of Stephen and was one of the leading spirits in that crime. There can be no doubt concerning his hearing Stephen's indictment of the Jewish nation and of the clear presentation of the claims of Jesus by this first martyr. Furthermore, he went into the homes of the Hebrew Christians in Jerusalem and elsewhere and brought them before the civil authorities for punishment because of their being Christians. It is inconceivable to presume that those heroic spirits, who preferred persecution to denying their Lord, would keep their mouths closed and not give forth a clear ringing testimony to the Messiahship of Jesus and His saving power. In view of the facts embedded in the historical record, we are forced to the conclusion that Paul had all the essential facts concerning the Lord Jesus Christ and was intimately acquainted with His followers and their teachings. We are safe in concluding that at the stoning of Stephen, Saul was greatly impressed with the dying words of that hero martyr: "Lord Jesus, receive my spirit . . . Lord, lay not this sin to their charge." There can be no doubt that Saul, as he journeyed on his way toward Damascus to bind those calling upon the name of the Lord, was greatly absorbed with the teachings and claims of Jesus. Psychologically, he was prepared to make the surrender when the Lord Jesus appeared to him at noon on that memorable day. Upon no other hypothesis can we account for his complete surrender and wholehearted acceptance of Jesus as Lord. The essential facts of the gospel and truth concerning the Lord had already been given to him; all that was lacking was the surrender of the will and the acceptance of Jesus as Lord. To tip the scales and to cause him to render the decision, the Lord appeared to him from Glory and spoke to him. Since the facts indicate that his conversion was typical of Israel's accepting her Messiah at last, we may conclude that the essential facts of the gospel will be given to the nation prior to the coming of the Lord Jesus in glory.

The remnant of the nation remaining unto that time will be prepared psychologically for that stupendous event. From these facts we conclude that Israel must be given the gospel prior to the coming of the Lord in order to prepare her for that wonderful change. Hence the force of the objection vanishes.

F. ISRAEL'S LOOKING UPON THE LORD AT HIS SECOND COMING IS THE DIVINE METHOD OF HER CONVERSION

A hasty glance at Zechariah 12:10 and its connection has led some students to conclude that our Lord's glorious manifestation at the end of the Tribulation is the thing which will bring about Israel's conversion. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication; and they shall look unto me whom they have pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." Does the passage teach this position?

Since Scripture does not contradict itself but harmonizes, it becomes necessary for us to examine other facts which have bearing upon this question. In Hosea 5:15 the Lord declared: "I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me earnestly." A careful examination of this passage shows that the prophet was speaking of Israel's confession at the close of the Great Tribulation. The Lord declares that He will not come, in fact not even leave heaven, until Israel acknowledges her offense against Him and seeks His face earnestly. The repudiation of the national sin is antecedent to Israel's conversion and the Lord's return to her. This confession presupposes on the part of Jewry, a knowledge of this national sin which is nothing other than her rejection of the Messiah. We who understand it must give her the facts.

This position is confirmed by the language of our Lord in Matthew 23:39, "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." A study of Mathew, chapters 21 to 23 inclusive, shows that

our Lord in chapter 23 was talking to those sitting on Moses' seat — the elders of Israel — namely, the Great Sanhedrin. He concluded His denunciation of their lives and conduct by stating that He often would have gathered Israel together as a hen does her chickens under her wings but they (the leaders) would not. Therefore declared He that their house (house of judgment) would be left unto them desolate and that they would see Him no more until they (the leaders) said just what the common people had proclaimed the day before — namely, "Blessed *is* he that cometh in the name of the Lord." From this passage it is evident that the leaders of Israel must repudiate the national sin and apply to Jesus this quotation from the 118th Psalm, which is a virtual acknowledgment of His divinity and Messiahship.

"Blessed be he that cometh in the name of Jehovah: We have blessed you out of the house of Jehovah" (vs. 26).

This confession, according to Jesus, is prerequisite to His coming again as her Messiah.

In order that the people of Israel, especially her leaders, might repudiate this national sin and proclaim to the world that He is divine and her Messiah, these truths must be given by the church to all Jewry. At the present time the Hebrew people have no conception concerning our blessed Lord Jesus Christ, nor of His mission in the world; therefore it is obligatory on us who have these truths to give them to Israel in order that she might act upon them.

These six objections which have been briefly noted are not, therefore, reasons for our withholding the gospel from Israel; on the contrary, they are strong arguments that we at the present time should give the message to these people who have never had an adequate chance of hearing the truth.

II QUESTIONS CONCERNING THE LITERARY METHOD

Some good brethren who believe that Israel should be evangelized are not clear on the matter of the way by which this herculean task can be accomplished in the shortest length of time, in the most efficient manner, and in the most economical way. The method which will meet all of the demands of the statement just made is the literary one. Of course, this program

alone cannot accomplish the desired results. In fact, no one way in any phase of God's work is to be adopted to the exclusion of all others. There is a time and place for all legitimate means and methods. On account of the fact that the literary method has not been used very extensively in Jewish evangelization, some excellent brethren have not seen its merits; but are seeking for information concerning it. For this class of earnest brethren I wish to notice various aspects of this method. I will also anticipate some possible misapprehensions that might arise in the mind of the reader.

A. IS "HAND-PICKED FRUIT THE ONLY SCRIPTURAL METHOD"?

Many earnest people having been led to the Lord by the personal touch of godly Christian workers feel that the proper and Scriptural method of bringing men to Christ is the one by which they were won to the Lord. There is no question concerning the Scripturalness of this method. As a rule, the message that is delivered by word of mouth and energized by a strong personality is very powerful. In many instances the truth must be interpreted to the sinner in the form of a godly life; nevertheless, this method is not always possible and not always the best. Circumstances, we know, alter cases.

I may freely admit the great advantage of the personal touch in the hand-picked fruit and at the same time adopt the literary method in an attempt to give the gospel to the greatest number in the shortest length of time. The phase of the subject which we are now considering is based upon an unwarranted assumption. Should the personal touch of the missionary be relied upon exclusively to reach Jewry, the great bulk of the nation would never have an opportunity of hearing the truth, for, comparatively speaking, there are very few Jewish missionaries. To reach the nation in the personal manner and in the short length of time which now remains would demand an enormous army of trained workers. Comparatively speaking, there are very few Jewish missionaries who are prepared in heart and head for the task; hence some other method must be adopted that will reach the nation and that will supplement the

work that is carried on by the individual missionary.

While I am discussing the matter of the personal touch and hand-picked fruit, may I speak out of experience and state that in my opinion very few people are qualified and trained to meet the Jew. The nation of Israel, as is well known to all acquainted with the subject, is a very highly intellectual class of people. This fact demands a high standard of education and training on the part of the missionary to the Jews if he desires to reach all classes. He must be able to meet not only the man of the street but the Jewish merchant, doctor, lawyer, banker, and rabbi. Some very earnest brethren, in my judgment, frequently underrate the importance of sufficient training on the part of the missionary. (Let me say here that an education and training apart from the new birth and complete consecration to Christ instead of being a blessing are a curse.) A fine illustration of the work that can be done by an accomplished and trained missionary is that of the Apostle Paul. This intellectual giant towered head and shoulders above the rest of the apostles. He was a well-trained missionary and most highly educated and, of course, was versatile in all matters of interest and could approach men of every state and calling of life. From the *New Testament* it seems his labors accomplished more for the cause of Christ than the combined efforts of the other apostles. Since there is not and never will be a mighty, trained army of Pauls in the Jewish mission field—at least during the present dispensation—we shall have to be satisfied with what we have and do the best we can.

While the *New Testament* recognizes the value of the personal touch, God in giving us His oracles depended upon the more remote medium of the written Word as we see in the sixty-six books of the Scriptures. Hence we have a precedent in the form of the Bible to justify the use of the literary method as a supplement to that of the individual, personal touch of the missionary.

B. WILL JEWS READ CHRISTIAN LITERATURE?

Occasionally some one tells me that the Jews will not read Christian literature. This statement is an induction that goes far beyond the limits justified by

the facts in the case. I believe that it is a generally accepted opinion that of all nationalities the Jews read the most. As a people they are an intellectual class and delight in literature as they do in the other fine arts. They are always eager to learn new things and to be abreast of the times.

The reception accorded Christian literature by the Jews depends entirely upon its character. There is a certain type of literature that appeals to each of us; there is another which repels us at first sight. The viewpoint from which a tract or book is written, the spirit which it breathes, and the method by which the subject matter is treated will determine the reception accorded it by the Jews. For the sake of clearness I will be a little more specific. If a piece of literature written from the Christian point of view is placed in the hands of an unbelieving Jew, it immediately arouses his antagonism. For this attitude we should not censure the Jew, because each of us is constantly guilty of the same thing. To illustrate, I wish to call attention to the fact that, if any of us who stand for the faith once for all delivered unto the saints start reading a piece of literature and discover that it is propaganda put out by some of the cults or modernists, immediately we refuse to waste our time in reading it unless we wish to learn the position taken in order that we may refute it. Such teachings are contrary to the Scripture; hence we refuse to consider it. In regard to the cults and false religious systems which are being propagated every day, we have the correct idea and attitude; hence it is a waste of our time to study their literature.

The Jew honestly and conscientiously assumes the same attitude toward Christianity as we do toward the cults. To him our holy religion is false and our Lord was either a mythical character or the offspring of an illicit union of a Roman soldier and a Jewish prostitute; hence the Jew feels that Christianity is a false religion. Therefore when literature is written purely and solely from the *New Testament* point of view, the Jew's prejudice is immediately aroused, and he will neither read nor consider the claims of the Lord Jesus Christ.

Literature that is to appeal to the Jew must be written from the standpoint of the *Old Testament*,

must bear evidence that the author is sympathetic toward Jewish feelings, and must give a logical, normal, unstrained interpretation of his Scriptures. The apostles always approached the Jews from their own viewpoint. A most interesting and edifying study for one who is interested is to be found in the sermons recorded in *Acts of the Apostles*. I wish the reader would examine those discourses that were delivered to Jews and study carefully the approach and the presentation of the subject matter. Then let him choose certain sermons that were delivered to Gentiles, considering likewise the approach and the method of presentation. Excellent examples for such study are found in Acts 2 and 3, which were spoken by Peter in Jerusalem to Jewish audiences, and Acts 10, which contains the record of the same apostle's sermon delivered to Gentile seekers. Immediately the reader will discover that the method of approach and presentation of the subject matter in these discourses differ very greatly. Notwithstanding the dissimilarities, these messages led to Christ. Paul said that he adapted himself to his audience, i.e., when he was with a Jew he became as a Jew and when he was with those without law he became as those without law.

"And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some" (I Cor. 9:20-22).

In other words, one must understand Jewish modes of thought, customs, manners, and theology in order that he might bring his message in a manner that will not offend him unnecessarily but rather will appeal to his heart and mind. Our message must, therefore, be cast into Jewish moulds of thought in order that the Hebrew might comprehend what is being said or written. We have the Apostle Paul as our example for this method of procedure. To King Agrippa he declared that he constantly was "testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, *and* how that he first by the

resurrection of the dead should proclaim light both to the people and to the Gentiles" (Acts 26:22, 23).

In order that the literature might be acceptable to the Jew, it must have an appealing appearance. In other words, the general impression which the literature makes upon the Jew must be in keeping with the dignity and the majesty of our Christ and His holy religion. Whenever the truth is presented in the form of a tract that is rather repulsive in its general appearance, the Jew, like the average Gentile, is repelled and will not take the time to consider. He correctly judges that, if the message is of sufficient importance, it will be presented in a style which is in keeping with its significance. Whenever, therefore, the Christian message is presented to the Jew from the standpoint of the *Old Testament*, in the spirit of Christ, and in a manner and phraseology understandable to the Jew, and the general appearance of the tract or book is in keeping with the dignity of the Christian religion, the Jew will most gladly, as a rule, accept it and read the message. The answer to this question in the light of these facts is indeed illuminating.

The experience of the Biblical Research Society for the last four and a half years has thoroughly demonstrated this fact. We know of many cases where books and booklets distributed by the Society have been read by many Jews. For instance, one book (containing 362 pages) was read by five; another, by nine; and others, by ten or more Jews. We know personally of a certain case where one of the 50-page booklets was read by fifteen Jews. In the light of experience, therefore, we can say that the literary method is the one by which the whole nation may be reached most economically, most efficiently, and in the shortest time.

C. IS THERE MUCH WASTE IN THE USE OF THE LITERARY METHOD?

Another question which may possibly arise in the heart of the faithful steward of God may be stated thus: When literature is sent to the Jews through the mails, as the Biblical Research Society is doing, is there much waste of energy and money? One good brother stated that he was in favor of the use of liter-

ature but did not think that it was wise to send expensive literature to the Jews in a promiscuous manner, i.e., by getting the names and addresses of the Jews of a town, city, or community and then sending the literature to each one. The basis for this objection was that all Jews are not interested in religious matters and therefore since we send out the literature to all alike, that which is sent to the atheistic and uninterested Jew is simply wasted. At first glance this seems to be a powerful argument against the general distribution of literature such as is being done by the Biblical Research Society. This same brother goes out on the street, preaches to the Jew, and gives out literature promiscuously to those with whom he comes in contact. He seems to forget that many people appear affable and congenial to one's face whereas as soon as they are out of his presence they allow their real self to assert itself and cast aside the literature. I have attended Jewish street-meetings and have seen small tracts handed out to the Jews in attendance. At the conclusion of the service after the crowd had gone, I have seen this very literature torn to pieces and thrown all over the street. The objection then that is brought against sending literature to the Jews through the mails can be leveled equally against the distribution of literature to them at street-meetings. Let it be remembered that the Jews are not the only ones who destroy literature that is given to them. The Gentiles do the same thing frequently. The responsibility before God is on them and not upon us.

I admit very freely that some of the literature is wasted and destroyed which is sent to the Jews through the mails as in the case with the street-meetings and in personal tract distribution. Should this fact cause us to stop all literature distribution? If we are to cease our work because of this wasted effort, or rather seemingly wasted energy, the same course of reasoning would cause us to close every church door and cease preaching the gospel, for there are many people who come, sit, listen to the message, and at the same time reject every word that is said. In a large church where a great many people assemble we may be morally certain that the preaching is fruitless so far as many in the congregation are concerned,

but no one who is interested in the cause of Christ would argue because of this fact that we should close the doors of the churches and cease our Christian activity.

One who wishes to abandon God's work or a given method of doing it because of the seeming fruitlessness of the efforts so far as certain individuals are concerned loses sight of the real object for which the gospel is preached. The Lord has a twofold purpose in having the gospel proclaimed: first, to save those who desire the truth; second, to harden for judgment those who will not receive a love of the truth. The basis for this statement is II Corinthians 2:15, 16. "For we are a sweet savor of Christ unto God, in them that are saved, and in them that perish; to the one a savor from death unto death; to the other a savor from life unto life. And who is sufficient for these things?" We who sow the seed are not responsible for results but are held accountable to the Lord for faithfulness in doing what He said. In regard to those who reject the message, our preaching has not been in vain for, according to this passage, it prepares the impenitent one for the judgment which God must inevitably bring upon him.

Should one conclude that the literary method involves a great waste of energy on those who are indifferent, evidently he is overlooking our Lord's clear teaching as set forth in the parable of the sower (Matt. 13:1-23). From this Scripture it is obvious that the seed is to be sowed upon the wayside soil, upon the rocky ground, among the thorns, and in the good ground. We are to bear in mind also that there are three classes of the good soil—namely, that which brings forth thirtyfold, that which yields sixtyfold, and that which nets one hundredfold. The seed which falls in the ground alone brings permanent spiritual results. Nevertheless we are charged by Christ to sow the seed upon the wayside. Our Lord also knew and explained to us that it would be seemingly wasted effort. The seed, therefore, is to be sowed in every kind of soil. Speaking apart from the figure, obviously our Lord taught that the message should be given to all without discrimination. In the light of the teaching of this parable then, the objection that some of the literature is wasted which is sent to the

Jews through the mails loses its force. To say that this testimony is lost is to ignore the teaching of our Lord in the parable to which reference has just been made.

If we should know beforehand that one is a scoffer and is determined not to receive the testimony, then we should not attempt to give it to him, for our Lord forbade casting pearls before swine and giving that which is holy unto the dogs. Before acting upon His instructions we must know positively that a certain one falls into the class here condemned.

It behooves each of us as wise and faithful stewards of God to use all the judgment and discretion which He gives us in order to be just as economical with the Lord's money as is possible. Each shall have to give an account of his stewardship to the Lord when we come before Him to receive the things done in the body.

In the light of all the facts presented and in view of the Lord's evident approval of the work of the Biblical Research Society for the last four and a half years during the worst depression the world has ever seen, I am encouraged to press forward in this world-wide distribution of suitable gospel literature to the Jews of this generation, giving all an opportunity of hearing the truth. In this connection let me say that I do not feel that we of the Biblical Research Society are ordained of God to accomplish the entire task, but I am of the thorough conviction that we are responsible to be faithful as the Lord leads, guides, and blesses. At the same time we feel that we are simply co-workers in the vineyard of the Lord together with other Jewish missionaries and missions with whom we desire coöperation to the fullest extent possible.

D. IS THE LITERATURE OF THE BIBLICAL RESEARCH SOCIETY TOO DEEP FOR THE JEW?

Occasionally I meet some good brother or sister who asks if the literature put out by the Biblical Research Society is not too deep for the Jew. Those seeking this information are usually those who have been accustomed to the use of small tracts. Hence they think in terms of little leaflets and not of books written for the educated.

The questioner unconsciously assumes a very low

mentality for the Jewish nation. Furthermore, his question takes for granted that all Jews are in the same low intellectual class. These two presuppositions are contrary to facts as every one realizes who stops for meditation. That the Jewish race does stand in the foremost ranks in the educational and intellectual world is proved by the fact that in institutions of learning and in the great activities of life, political, professional, educational, and economical, the Jews determine the standards. Everyone acquainted with history or with present-day conditions will assent to this statement. The number of Jews who are leading in the various fields of human interest and activity is out of all proportion in comparison with the Gentiles. This fact proves the point under discussion.

The superior intelligence of the Jewish race is to be accounted for upon the basis of the biological miracle which was performed and which made possible the birth of Isaac. By this miracle new life, vitality, and power were injected into the bloodstream of the Hebrew race. This fact has manifested itself especially in their intellectual and spiritual life throughout the centuries. Because of this fact God doubtless chose Abraham and his descendants to be the channel of world-blessing. Let us remember that where there is much given much is required.

The question stated above, assumes that all Jews are in the same class, which theory is false. We of the Biblical Research Society recognize the great diversity of gifts and natural endowments of the Jewish people and are endeavoring, as the Lord leads, to produce a literature for the various classes so that there will be as little loss as possible. For the educated and intellectual classes we are preparing a literature that will meet their needs, satisfying the demands of their intellect and at the same time appealing to their heart. According to the Scriptures, the conversion of Israel will ultimately be brought about by the leaders who will receive the truth. While the message must be given to the whole nation, special attention must be paid to the preparation of literature for these highly intellectual and educated men and women. For the great masses of Jewry a literature that is less intricate and briefer must be prepared. Also for the unlearned a literature setting forth the gospel facts

in a simple and straightforward manner must be written and distributed.

The Biblical Research Society is endeavoring to meet these various classes as it produces its literature. Hence during the four and a half years of its existence, the Society has brought out over 415,000 copies of the various publications in different languages. At the same time it has published tens of thousands of small tracts written in a plain, simple, straightforward style for the uneducated masses.

In order that the reader might see that the literature produced by the Society is especially designed to accomplish the object in view, I will call attention to our diagnosis of the situation in Jewry. On four of the fundamental teachings underlying Christianity the Jew is mistaken. First, he has no conception of the doctrine of the Trinity. He does not realize that it is taught in his Scriptures but claims that it is purely a *New Testament* teaching.

Secondly, he misunderstands the nature and the person of King Messiah. According to his conception, Messiah is simply a man of the royal house of Judah who is born by natural generation and, like David his great predecessor, will be able to sin and make mistakes. He is to be a political ruler and a religious leader. Of a Messiah who is begotten by the Holy Spirit and born of a virgin, who is God in human form, and who is a sinless being, the Jew knows nothing.

Thirdly, concerning the Scripture teaching relative to Messiah's redemptive career, he hasn't the least conception. According to good, orthodox Jewish theology there will be two messiahs—one, the son of Joseph, and the other the son of David. The former accomplishes a partial restoration of Israel and is finally killed in a war with Gog of the land of Magog. Messiah, the son of David, fills the vacancy and leads the Jewish people on to victory. In this rabbinical conception of the two messiahs may be seen a distorted view of the two comings of the one Messiah foretold in the Scriptures. This theory evidently was invented to harmonize the two lines of predictions which tell of the two comings of the one Messiah. The Jew has no conception of a super-human Messiah entering the world by virgin birth,

of His being rejected by His people, and of His returning to heaven to await the time when His people will turn and accept Him. This redemptive career of Messiah is set forth in a number of *Old Testament* passages but most clearly and graphically in Psalm 110.

Fourthly, he is absolutely ignorant of the time when Messiah was scheduled to appear the first time. Jewish history has been written in blood for the last nineteen hundred years. In every crisis of the world which has touched their community, the Jews have sought comfort and consolation in the Messianic hope. Throughout the centuries whenever one of these crises came upon them, their scholars and leaders have always sought to interpret the Messianic predictions according to various methods and principles. Numerous dates have been set for His appearance and the year of redemption. An illuminating study of the Messianic movement in Israel during this dispensation is given to us by Rabbi Abba Silver in his volume entitled *Messianic Speculations in Israel*. The same subject is covered by Joseph Sarachek for the middle ages in his volume entitled *The Doctrine of the Messiah in Medieval Jewish Literature*. To learn how Israel has eagerly sought to unravel the future and to ascertain the year of redemption is an interesting and profitable study. At the same time it wrings the true Christian heart to see how these earnest souls have groped in the darkness for the real truth.

In order to present the message of Christ in an intelligible manner to the educated and intellectual classes of Israel, these four great fundamental doctrines must be studied exhaustively and thoroughly from the standpoint of the Hebrew text of the *Old Testament*. The results of the investigation must be put in plain and unmistakable English and cast into Jewish moulds of thought in order to convey the truth to the Jew's intellect and to appeal to his heart. Therefore for the leaders of Israel the Biblical Research Society is attempting to put out the very highest type of scholarly, gospel literature written from the standpoint of the Hebrew text of the *Old Testament* and illucidating these four doctrines. Hence we are putting out what we call the Messianic Series.

Each one of these doctrines is dealt with in a separate volume. The first, which deals with the Trinity, is a booklet of 48 pages; the second, examining the doctrine of the person and nature of King Messiah, has 224 pages; the third, setting forth Messiah's redemptive career, contains 101 pages; and the fourth, a treatise concerning the time of Messiah's first appearance (soon ready for publication), probably will contain 320 pages. These larger books are brought out especially for the rabbis, doctors, lawyers, merchants, professors, and the great intellectual and influential classes of Jewry. Of the larger books we are endeavoring to bring out abridged editions which will contain the heart of the message without the technical discussion of the various intricate points. These abridged editions will contain about 128 pages and are designed for distribution among the great middle class of Jewry.

At the same time we are publishing tens of thousands of tracts, consisting of two, four, six, and eight pages, etc., for the purpose of bringing the message in the simplest form possible to the uneducated class of Jewry. As the Lord permits, we hope to publish other smaller tracts for wider distribution among the less fortunate children of Abraham. One can see from the facts stated in this section that any criticism that might be made against the literature because of its depth of thought and thoroughness of treatment fails to take into consideration the scope and magnitude of the task which the Society hopes under God to accomplish.

E. IS THE COST OF PRODUCING AND DISTRIBUTING THE LITERATURE TOO GREAT?

The good and thoughtful steward of the Lord will immediately and naturally inquire concerning the cost of the Biblical Research Society literature and the results accruing therefrom. Are they commensurate with the outlay of the Lord's money?

In order to answer this question fairly and squarely, I shall have to call attention to the fact that the Biblical Research Society is rendering a service not only to Israel but also to the church of God. Our field men are traveling over the country and speaking in churches, halls, homes, and wherever else

possible, bringing prophetic messages to the people. In these meetings the Society is literally reaching tens of thousands of people and bringing blessings to the Gentiles. At the same time we endeavor to call attention to Israel's place in the plan of God and to leave the results with the Lord. If our ministry were confined only to the Gentiles I am persuaded that the results would justify the outlay of every penny that is used in sustaining it among the Gentiles. We praise God that, while we are ministering to the church, the Lord is permitting us to bring the message of salvation to tens of thousands of Israel who in all probability would never otherwise have a chance of hearing the good tidings of salvation through Jesus Christ our Lord.

It is impossible to judge results in Christian work by dollars and cents, as one might lead to the Lord a Dwight L. Moody or a George Mueller in an entire lifetime, while another might save by the thousands with no outstanding character. Just so with this work. We reach through the printed page thousands and thousands of Jews, who would not otherwise be reached, at a cost that is exceedingly small in comparison to the service rendered. By ordering our literature in large quantities as we do, we are able to secure the books at the minimum cost. For direct results we are confident our labors will compare in seed sown and ripened grain with any other form of Christian service.

F. ARE THE RESULTS UNCERTAIN AND MEAGER?

Being unacquainted with the literary method, a faithful servant of the Lord may hastily conclude that the results are too uncertain and meager. Upon a little reflection this judgment will be seen to be a hasty induction.

What is the truth about the matter? Thinking in terms of a comparison will aid in answering. The results accruing from the work conducted in the regular mission is just as uncertain as that which is accomplished by the literary method, because the type of Jew which is usually reached by the mission is of a floating, roving disposition (but this man needs the gospel just as much as anyone else). Let it be understood that *the faithful gospel missions that are*

true to the Lord Jesus Christ are doing an excellent and most important work that should be supported by the Christian people in every way possible. Here let me say that some wonderful trophies of grace in the form of Hebrew Christians have been won by the Missions.

On account of the nature of our work it is impossible for us accurately to check up results. We frequently, however, hear of certain cases and incidentally learn of those brought by the literature method to a saving knowledge of the Lord and Saviour Jesus Christ. The reason that we do not get more information concerning the reaction to and the results of the literature is that the Jew does not wish to parade before the public his interest in Christianity—in fact, on the contrary, he tries to conceal it. But letters which we receive constantly from the various fields encourage us to go forward and to prosecute this work as never before.

The questioner probably does not understand the nature and the scope of the Biblical Research Society work and of the Jewish problem which it is endeavoring to solve. As I have stated in a paragraph above, the Jew is seriously mistaken on four cardinal, underlying doctrines upon which Christianity is built. In the first four books of my *Messianic Series* I deal with these four important lines of thought. To the present time I have been able to get out only three of these books but hope to complete the fourth shortly. These four books correct the Jewish misconception relative to these fundamental doctrines and present the truth from the *Old Testament* concerning them. When I have finished the fourth book, I shall immediately begin writing a fifth which shall be entitled *Messiah: His Historical Appearance*. Whereas the first four books discuss the *Old Testament* aspects of these fundamental doctrines concerning Messiah, the fifth of the Series will deal with the evidence set forth in the *New Testament* in behalf of Jesus of Nazareth as the Jewish Messiah and Saviour of the world. In addition to this proof I shall bring forth

testimony concerning our blessed Lord from Jewish and Gentile sources to corroborate from an historical point of view the evidence of the *New Testament*. I am doing this, not because of my lack of confidence in the *New Testament* but for the sake of the unbelieving Jew who wants evidence in addition to that supplied by the *New Testament*.

Before a large skyscraper can be erected, excavations must be made which go down to solid rock foundation. When this is done, a secure foundation must be laid. Upon it the superstructure is erected. During the existence of the Society I have bent my every effort, speaking in terms of the building, to dig down to bedrock and to lay a broad, firm, unshakable foundation on the *Old Testament* Scriptures. This, I believe, under God I have been able to do thus far. When I come to the fifth volume, which constitutes the climax of the Series, I shall erect the superstructure, proving positively beyond a doubt that Jesus of Nazareth was and is the Jewish Messiah and Saviour of the world.

In view of this broad and comprehensive program which takes time and energy to develop, the inquirer can see that we are preparing for a great frontal attack upon the opposition to and misconceptions concerning Jesus throughout all Jewry. A world-wide testimony to the Messiahship and the divinity of the Lord Jesus Christ is now in the process of making. No true critic will formulate judgment in regard to the unfinished work but will await the completion of the task and the finished product.

In a reasonable time after the publication of the five books of the Series and after they have gone forth in the various languages spoken by the Jews—the unabridged and large editions to the scholars and leaders and the abridged to the great masses—then will be the time to reach a decision with reference to the merits of the literary method as adopted by the Biblical Research Society or any other group of people. Experience, reason, and faith encourage us to push this major operation throughout Jewry un-

der the leadership of the Master with all possible speed and with implicit trust in ultimate victory for our Lord Immanuel.

In this connection it may be well to repeat a truth which I have stated before. We are not held responsible by the Lord for results but only for faithfulness. If we give forth His Word loyally in the power of the Holy Spirit, whether orally or by the printed page, we can claim the Lord's promise "so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11). The objection viewed in the light of these facts is seen to be groundless and premature.

Having noticed some of the principal objections that are made to Jewish evangelization and having answered queries relative to the merits and possibilities of the literary method, I wish to conclude with what I conceive to be the imperative need of the hour. Personally, I believe that the true church of Jesus Christ will be caught up out of the earth prior to the Great Tribulation. When that event occurs, the genuine work of God will be brought to a standstill for lack of laborers.

According to Genesis 12:1-3 and other passages based thereupon, God has outlined His plan for redeeming the world—namely, Israel is to be the channel through which His spiritual blessings will flow to the peoples of earth. This position is set forth in Psalm 67:1, 2;

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy salvation among all nations."

I conceive it to be the responsibility of the church now before she departs from the earth to sow the seed in all Israel. That seed, the Word of God, when it falls into the moist spot of an honest heart, germinates, and brings forth fruit. The Jew thus accepting the Lord Jesus will be added to His body and

taken up with the rest of the saints, but most of the seed falls upon the dry soil of indifferent, impenitent hearts. When, however, the rains in the form of the Great Tribulation judgments come upon the world, this seed will be watered and there will arise a mighty army of 144,000 Jewish Pauls to give the truth of the gospel to every creature throughout the world. The present moment, therefore, is the seed-sowing time; the harvest comes later—during the Tribulation and the millennial age.

May you and I, dear Christian friend, be faithful to the Lord and give this gospel to Israel now that through her the blessing of God and His salvation may flow out to the ends of the earth. The Lord bless each of us and keep us in the center of His holy, directive will.

BOOKS BY DR. COOPER

"The Eternal God Revealing Himself to Suffering Israel and to Lost Humanity," 362 pages. Now reduced to \$1.25; paper cover 70 cents.

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CROSS SECTION OF THE WORK

Weekly flow of Literature:

A stream of literature is flowing weekly from the Head Distributing Branch. The week ending Dec. 8, 1934 was to that date the banner week, the number of books sent forth being 4,659. In addition to this, many branches are sending their literature direct which greatly swells the weekly volume.

Co-operation of Churches given Branch:

"The response thus far has been quite encouraging. The young people of _____ Church have entered quite enthusiastically into the work. Several from _____ Church have promised to line up, and there are several other churches in which we have opportunity to present the cause, but have not had opportunity to do so yet. I am scheduled to present it briefly in _____ Church. . . . Financially, we have had a small but steady inflow of money, which has encouraged us to take the step which I am about to mention."

From a Jewish Reading Room in India:

"The receipt of a copy of Dr. David L. Cooper's publication 'The Eternal God Revealing Himself' has afforded me very great pleasure and I hasten to thank you sincerely for so kindly sending me a copy."

A Hebrew Christian writes:

"I received your booklet, 'The God of Israel.' It is a wonderful book. It helped me very much. I have a clearer understanding of the Holy Trinity."

From a Jewish lawyer:

"Will you please send me one of your complimentary copies of 'The Eternal God Revealing Himself' by David L. Cooper, and oblige?"

Printed in U. S. A. January 1, 1935

First Edition 50,000

CROSS SECTION OF THE WORK

(Continued)

From an unbelieving Jew:

"This is one of the occasions when it pays to belong to the 'Blessed of God' crowd. May I have whatever you can offer in free literature to a Hebrew about the Messianic Series? Thanking you in advance and wishing you a happy New Year. . . ."

A Jewish Christian doctor writes:

"Will you be so kind as to send a volume of 'The Eternal God Revealing Himself to Suffering Israel and to Lost Humanity' to Mr. He is my twin brother and though I have tried, I have not brought him the light of the Lord Jesus. We are Jews by birth. I should like him to receive the volume before Christmas. Please write me when you ship and send me the bill. He needs the Lord so badly. Won't you help me with him?"

(He was sent "The Eternal God Revealing Himself" to be followed with other books in the series.)

From a Palestinian Jewish doctor:

"I received the book, 'The Eternal God Revealing Himself to Suffering Israel and to Lost Humanity.' Will you kindly inform me how we can relieve suffering Israel and thereby restore humanity? I will do all I can to help you. Will you kindly send me complimentary copies of 'The Deity of the God of Israel,' 'The New Sanhedrin,' 'An Abridged Manual for Lovers of Israel,' etc., all by David L. Cooper, Th.M., Ph.D.?"

From a Jewish convert:

"May the Lord bless you all. Sometime ago I received from you a little book which is called 'The God of Israel.' It deals with the Trinity and as I have been interested since I was saved to bring the Word of God to the Jew, I think that book would be the best I have ever had to circulate amongst the Jews and therefore will ask you if you can send me a few."

A Jewish lady accepts Christ:

"Dr. Cooper, Mrs., a Jewish woman who sat in the audience several times under your teaching accepted Jesus as her Messiah about two weeks ago. She said that she just could not hold out on her Lord any longer."

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